

MENNONITE HISTORICAL BULLETIN

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No. 1

The Mennonite Preacher by Rembrandt (1606-1669)

IRA D. LANDIS

Rembrandt Harmenszoon van Rijn, the Shakespeare of Holland, "chief of the Dutch school of painters and one of the greatest painters the world has ever seen"¹ was born at Leyden, near the Rhine, July 15, 1606. He studied under the best Dutch painters and at twenty-five had already produced a masterpiece, A Lesson in Anatomy.

He came as a poor boy to Amsterdam in 1630 and never left. He immediately gave himself to his profession, especially painting and etching portraiture, landscape and scriptural story in which he was a genius. Of the former he produced seven hundred pieces and of the latter four hundred.

His work can be divided into three periods. The early period (1627-1639) shows less skill but produced such pieces as Simeon in the Temple, Samson in Prison, and Artemisia, or Bathsheba. It was in this period, in 1634, that he married his Saskia, who brought joy and wealth into his life. In the middle period (1640-1654) his growing power of blending light and shades becomes more perfect. Most pronounced is his "profound perception of the sentiment of the story making

them true to all time and independent of local circumstances."¹ Herein "he touched no side of art, without setting his mark upon it."¹ This was the period of The Night Watch, The Descent from the Cross, and The Woman Taken in Adultery. It also marks the death of his beloved Saskia (1642), which was a turning point in his life. He became bankrupt in more than one way. In the last period (1655-1669) he produced John the Baptist Preaching, and The Adoration of the Magi as typical.

"Rembrandt's high position in European art rests on the originality of his mind, the power of his imagination, his profound sympathy with his subjects, the boldness of his system of light and shade, the thoroughness of his modeling, his subtle color, and above all the intense humanity of the man. He was great in conception and in execution, a poet as well as a painter, an idealist and also a realist, and this rare union is the secret of his power."¹ Not only did he leave his impress on European painters of all time, but that on the school of British painters was greater than any other master.²

"One of the best of Rembrandt's best years and one of the greatest of this period"³ is this painting of Anso and the Woman. Cornelis Claes Anso (1592-1646) was the fourth son of Claes Claasz Anso. The father came from Anso, Norway, as a cloth merchant and was a deacon of the Waterlanders (Dutch Men-

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History of the Fort Wayne Mission

ESTHER SEVITS

The beginning of the work in Fort Wayne can be credited to Mr. and Mrs. J. B. Federspiel. They had lived in this city for twenty years and had prayed all these years for the mission. Their unceasing prayers were heard when M. S. Steiner was appointed by the Ohio Conference in 1902 to look after the needs and to start the work.

Steiner and Federspiel started a Sunday school in an upstairs hall, Federspiel paying most of the expenses. This hall was used during the week for shows and dances. It was located over a grocery and a saloon. Undoubtedly there were many interceptions from the noise downstairs. The downstairs noise was not the only disheartening thing to take place. Sometimes a mob of men would come in during the services and force the workers to leave. While they had their revelings, they would destroy the songbooks and other religious books. It was decided that if a better place could be found they would change locations.

The new location on Oliver Street and East Creighton Avenue was somewhat better. However, the field was pretty well supplied with churches. In 1903 some brethren came to Fort Wayne to help in the work. In the fall of 1904, more workers came. By this time it was evident that this location was unsatisfactory, because the converts of the mission were from the west side of the town.

After much prayer, a lot was purchased at 1209 St. Mary's Avenue. Through the kindness of Mrs. Snavely, the new mission was built in 1906. This new mission was the church and workers' home combined. Services were held in this building for nine years. It was soon evident that these quarters were too small. By the permission of the Mission Board, a lot adjoining the mission was purchased. On March 7, 1915, the new chapel was dedicated. It had a seating capacity of three hundred with a large basement for Sunday school.

In 1905 B. B. King and wife were asked to take charge of this new work. Here they labored until July, 1930. The services they rendered will never be forgotten. To fill the vacancy, Mr. and Mrs. Frank Martin, members of the mission, were put in charge. Brother Martin was superintendent until March, 1934. He passed away in January 1944, having served as deacon for some years. Lloy Kniss was at the mission from March, 1934, until November, 1934, when he returned to India. Newton Weber and wife, from Canada, filled

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Anso and Widow—Rembrandt

The Travel Notes of Minister Jacob B. Mensch, 1835-1912, of the Franconia Conference

TRANSLATED FROM THE GERMAN BY
J. C. WENGER

This book belongs to me, JACOB B. MENSCH

These are the names of those who received votes when the lot fell on me: Henry Wismer, Abraham Wismer, Christian Wismer, Jacob B. Mensch, Joseph Gander, John B. Tyson, Abraham Reiff, Jacob Landis, Isaac Alderfer, Isaac Godshall, John Berge, Abraham H. Kulp, Henry Cassel.

In this book will be found the history or the experience which came to me during the time I was in the service. In the year 1867, the 10th of June, a lot was held in the Skippack Congregation. Thirteen received votes and the lot fell on me and the office was committed to me by Bishop Jacob Culp on June 10, 1867.

1867

June 13 Minister [Prediger] Christian Herr of Lancaster County and Bro. Jacob Kreider of the same place were with us for dinner and in the afternoon he had a meeting in the Skippack Meetinghouse and on the 14th in Providence. John Bean was buried at Skippack.

1868

A Trip to Lancaster County

The names of the persons who went were J. B. Mensch, Henry Bower, Joseph Gotwall and wife, Abr. Bechten and wife. Left my home May 30, 1868. Got on the cars [train] at Royersford in the afternoon, and in the evening we arrived at the home of Minister Martin Moyer near the city of Lancaster. Spent the night at his home.

On the 31st we had a meeting on the Reading Road Church [Gemeh] house. Took dinner at the home of Bro. Daniel Lafaver, and from there we went to the home of Minister Christian Bomberger and stayed there for the night.

On June 1st we had a meeting in the Hess Meetinghouse. Took dinner in the home of John Hess; from there we went to the home of Elder [Deacon] David Brubaker for supper; from there we went to the home of Elder David Hershey, who was today ordained as an elder. From there we went to the home of Minister Samuel Hershey and remained there for the night.

On June 2nd we had a meeting in Erisman's church [Gemeinte] house. Took dinner at the home of Bro. Elias Eby. From there we went to the home of Minister Jacob Brubaker, Bishop, and spent the night there.

On June 3rd we had a meeting in Grabill's Meetinghouse. Took dinner at

the home of Bro. [Minister] Peter Nissley. From there we went to the home of Minister Henry Shenk where we ate supper. From there we went to the home of Bro. Jacob Kreider (?) and spent the night there.

On the 4th we had a meeting in Millers-town Meetinghouse. We got dinner at the home of Minister Christian Herr. In the afternoon we visited Elder David Herr. From there we went back to Christian Herr's home where we ate supper and spent the night.

On the 5th we had a meeting in the Stoney [Meeting] house. We got dinner in the home of Minister [Bishop] Joseph Burchholder. From there we went to the home of Minister John Landis and spent the night there.

On the 6th we had a meeting at Mellinger's Meetinghouse. We got dinner in the home of Elder Michael Buckwalder. From there we went to Minister Joseph Vengert [Wenger] for supper. From there we went to the home of Minister [Bishop] George Weaver where we spent the night.

On the 7th we had a meeting in the Groferthal Meetinghouse. We got dinner at the home of Minister Abraham Martin. From there I went to the home of Bro. Henry Stoener where I spent the night.

On the 8th we went to Ephrata where we got the cars [and went home].

The Trip of J. B. Mensch, Wife and Barbara to Cumberland, Dauphin and Lebanon Counties 1868

November 16, 1868 We got the cars at Royersford and arrived at Harrisburg at one o'clock where we went to John's house. In the afternoon we went to Cumberland County to Minister George Rupp's home where we spent the night.

On the 17th we went to Mechanicsburg to the home of Bro. Copel where we got dinner. In the evening we had a meeting (Rom. 12:1, 2) in Mechanicsburg. We spent the night at the home of Bro. Rupp.

On the morning of the 18th we went to Harrisburg and from there to Middletown where we met Bishop Nathaniel Shope. He took us to Elder Christian Mumaw for dinner. We spent the night at Minister Shope's home.

On the 19th we had a meeting (Text: Mark 13:37) at Strickler's Meetinghouse in Dauphin County. We got dinner at the home of Minister John Strickler. In the afternoon he took us to the home of Minister Isaac Gingrich in Lebanon County.

On the 20th we went to Elder David Westenberger's home for dinner. In the afternoon we had a meeting at Gingrich's Meetinghouse. (Text: Luke 10:30-37.) We spent the night at the home of Elijah Longacre in the city of Lebanon.

On the 21st we went home.

A Trip to Franklin Co., Pa., and Maryland 1869

August 14, 1869 In the morning we took the cars at Royersford. In the evening

we arrived at the State Line Station, Franklin Co., Pa., where we were met by Bro. Christian Horst who took us to his home and gave us lodging over night.

On the 15th we had a meeting at Witmer's in the afternoon (Text: II Pet. 1:19). There we met Minister Michael Horst, Daniel (?) Roth, Elder Abr. Ebersole, John Witmer and Christian Eby. We got supper at the home of Bro. Abr. Horst. We spent the night at the home of Minister Michael Horst in Washington Co., Maryland.

On the 16th we went with Bro. John Horst to the home of Bro. Abr. Eshleman, and from there to Bro. Joseph Eshleman's home for dinner. We spent the night at Bishop Peter Eshleman's home.

On the 17th we had a meeting at Miller's Meetinghouse. There we met Minister Peter Eshleman, Michael Horst and Jacob Oberholtzer. We got dinner at the home of Bro. Solomon Stauffer. In the afternoon we were in the city of Hagerstown. We spent the night in Clearspring at the home of Minister Abr. Ebersole.

On the 18th we had a meeting in the Clearspring Meetinghouse. The following were present: Minister[s] Michael Horst, Abr. Ebersole, Daniel Roth, Isaac Eberly; Elder[s] Christian Eby, John Witmer and Josiah Brower (Text: Luke 10:30-37). For dinner we were at the home of Minister Daniel Roth. We spent the night at the home of Elder Christian Eby.

On the 19th we took dinner with Brother David Reiff. We spent the night at Bro. Christian Horst's home.

On the 20th we took the cars at the State Line Station for Chambersburg. In Franklin County we went to the home of Bro. Levi Horst for dinner. From there we went to the home of Minister David Horst's widow (he died twelve years ago). We went to the home of Minister John Hunsicker.

On the 21st we had a meeting at the Chambersburg Meetinghouse (Text: John 14:6). For dinner we went to the home of Widow Sallie Horst. We took supper at the home of Bro. Daniel S. Lesh. Then we went to the home of Bro. Abr. Horst; then back again to Bro. Lesh for the night.

On the 22nd we had a meeting at the Marion Meetinghouse. There we met Bishop George Weber [Weaver] of Weaverland, Lancaster County. His text was Luke 18:1-10. Ministers John Hunsicker, John Lehman, Benjamin Lesh, Bishop John Gsell, Elders Jacob Lehman, Abr. Stauffer, and Christian Eby of Maryland [were there]. We took dinner at the home of Bro. Michael Hege. From there we went to Bro. Levi Horst's home for the night.

On the 23rd we went to Chambersburg and took the cars through Harrisburg and Reading to Royersford. Our party consisted of my wife and me, Barbara and Joseph Gander and Abraham Bechtel—that is the group which made the trip to Maryland.

1869

On November 1st my son John and I,

also John Goshow, made a trip to Berks and Lancaster Counties. We took the cars at Royersford for Reading. There Brother Jonathan Good met us and took us to his home. We had a meeting in his home in the evening; Text: I Corinthians 16:13. Minister Benjamin Horning was there; we spent the night at his home.

On the 2nd we had a meeting at the Baumansville Meetinghouse in Lancaster County. There we met Bishop Jacob Moseman, Peter Mosser, Benjamin Horning, Tobias Wanner, Joseph Gehman [Gehman was chosen as minister and serves as elder] and Elder Jonas Good. We took dinner at the home of Minister Peter Mosser and supper at the home of Gideon Weber. We spent the night at the home of Brother Elisah Martin.

On the 3rd we had a meeting at the Weaverland Meetinghouse. There we met Bishop George Weber [Weaver], Tobias Wanner, Emanuel Neuschwanger, Samuel Good, John L. Landis, Peter Mosser, Benjamin Horning, Elias Nolt, Samuel Wenger, Elders Daniel Burkholter and Henry Martin. We took dinner at the home of Minister Tobias Wanner. In the afternoon Brother Elisah Martin took us to Ephrata where we took the cars for Reading.

1871

On November 9th we left home, J. B. Mensch and wife and daughter Barbara, Michael Ruth and wife, and Joseph Gander. We took the cars at Collegetown in the morning for Lebanon, Dauphin and Lancaster counties, Pennsylvania. Got off at Annville. Bishop Jacob Dohner was there and took us to his home. In the afternoon we went to Brother Joseph K. Gingrich. In the evening we had a devotional [Uebung] at the home of Sister Klein. We spent the night at the home of Bishop Jacob Dohner.

On the 10th we had a meeting at the Wasserhaus Meetinghouse. Took dinner with Elder David Westenberger. In the afternoon we visited Brother Henry Hochstetter and over night we were at the home of Minister Isaac Gingrich.

On the 11th we had a meeting at Gingrich's Meetinghouse; Text: I Cor. 9:24, 25. There we met Minister Isaac Gingrich, George Lith, Cyrus Witmer, John Stauffer. For dinner we went to the home of Minister Witmer. In the afternoon we went to the sister, Widow Gingrich, and had a devotional [Uebung]. We spent the night at the home of Minister John Stauer in Dauphin County.

On the 12th we had a meeting at Stauffer's Meetinghouse. The following were there: Ministers John Stauffer, Isaac Gingrich, Cyrus Witmer, [Witmeier], Benjamin Lehman; Elders John Snyder, Jacob Risser. We ate dinner at the home of Brother Jacob Ebersole. In the afternoon we visited Sister Baer and had a devotional. We spent the night at the home of Minister John Strickler.

On the 13th we had a meeting at Strickler's Meetinghouse. We ate dinner

1946 Sustaining Members

Those who pay five or more dollars annually to the Mennonite Historical Association are recognized as sustaining members, and receive the BULLETIN free in addition. For 1946 the sustaining members were as follows:

Noah H. Mack
John E. Sommers
H. Harold Hartzler
Fred S. Brenneman
Maude Swartzendruber
Samuel S. Wenger
Mahlon A. Souder
Ira D. Landis
Musser S. Herr

A number of members have also sent in sustaining membership fees for 1947. Their names will be published one year from now.

at the home of Brother Peter Lehman. Spent the night at the home of Minister Benjamin Lehman.

On the 14th we had a meeting at Risser's Meetinghouse. The following were there: Ministers Benjamin Lehman, John Stauffer, Daniel Ebersole, Jacob Hershey, from York County; Elders Jacob Risser, John Landis. We ate dinner at the home of Elder Jacob Risser. Spent the night at the home of Minister Daniel Ebersole.

On the 15th we had a meeting at Good's Meetinghouse. The following were there: Ministers Daniel Ebersole, Peter Ebersole, Martin Ruth, Bishops Nathaniel Shope of Dauphin County, Jacob Hershey of York County; Elder John Landis. We took dinner at the home of Brother Martin Ruth. We spent the night at the home of Minister Peter Nissley.

On the 16th we had a meeting at Grabill's Meetinghouse. We took dinner at the home of Jacob K. Nissley. In the evening we visited two sisters by the name of Summz and Landis. Spent the night at the home of Gabriel Baer in Mount Joy.

On the morning of the 17th we visited Minister Jacob Brubaker, and from his home we went to that of the sister Heistand in Landisville. There we took the cars for Reading and went home.

1872

June 8 We left our homes, I, my wife, Elder John B. Tyson and wife, Joseph Gotwalt and wife, and took the cars at Royer's fort [Royersford] for Lititz, Lancaster County. Bishop Christian Bomberger met us and took us to his house where we spent the night.

On the 9th we had a meeting in the forenoon at Erb's Meetinghouse. There we met the Minister [Diener] Samuel Zimmerman of Cumberland County, Bishop Bomberger, Samuel Hershey, Elder David Hershey, David Brubaker. We ate dinner at the home of Brother Daniel Erb. In the afternoon we had a meeting at the Hammer Creek Meetinghouse. The

following were present: Bishop Bomberger, Ministers Tobias Schenk, John Hess, Abr. Horst, John Risser. Ate supper at the home of Minister John Risser, and spent the night at the home of Minister John L. Landis.

On the 10th we had a meeting at Mellinger's Meetinghouse. The following were there: Bishop Bomberger, Ministers John L. Landis, David Witmer, Charles Hochstetter, Christian Herr, Jacob Zimmerman, Tobias Schenk. We ate dinner at the home of Minister David Witmer and supper at the home of Minister Tobias Schenk. Spent the night at the home of John B. Landis.

On the 11th we had a meeting at Petersburg Meetinghouse. The following were there: Ministers John L. Landis, John B. Landis, Tobias Schenk, Samuel Hershey, Abr. Horst, Bishop Bomberger. Took dinner at the home of Elder Jacob Harnish, and supper at the home of Elder Isaac Kauffman; he is weak in his mind. From there we went to the old Sister Hochstetter who is 91 years old. Spent the night at the home of Minister Abr. Horst near Manheim.

On the 12th he and his wife went with us to Minister Samuel Hershey and to Lititz. There we took the cars for Reading and Royersford.

1872

October 3—Trip to Lancaster County. In the forenoon went to the Franconia Conference. Took dinner at the home of Herman Godshall in Souderton. There we took the cars for Philadelphia, I and Bishop Wisler and wife of Indiana, Minister Michael Rohrer and wife, and Minister Troxel of Ohio, and Bishop John Brubaker of Clearfield County. From there [we took the cars] for Lancaster. I and the Minister [and] Bishop John Brubaker spent the night at the home of Brother John Schenk.

On the 4th we attended the Lancaster Conference at the Mellinger Meetinghouse. Spent the night at the home of Minister John L. Landis.

On the forenoon of the 5th I went with Brother Landis to Minister Becker and then to the meeting on the Reading Road. The meeting was appointed for Bishop John Brubaker of Clearfield County. The following ministers were present: Michael Rohrer, Wisler, Zimmerman, Hochstetter. Took dinner at the home of Brother Buckwalter. In the afternoon went to the Millerstown Meetinghouse. A meeting was appointed there for the minister Michael Rohrer of Ohio. The following ministers were there: Moyer of York County, Herr of Cumberland County, and Jacob Brubaker. Spent the night at the home of Minister Jacob Brubaker.

On the 6th we had a meeting at the Rohrerstown Meetinghouse. The following were present: Bishop Michael Horst of Maryland, Tobias Schenk, John B. Landis. Took dinner at the home of Brother Jacob Kreider, and supper at the home of Elder John Brubaker. From there I went to Sister Bosler. Spent the

night at the home of Minister John B. Landis.

On the 7th I took the cars at Petersburg for Reading and went home.

1873

May 14 I and Elder John B. Tyson made a trip to Ohio. Left home at noon, went to Norristown and Philadelphia. Left Philadelphia at 8:00 P.M.

Arrived at Pittsburgh at 8:00 A.M. on the 15th. At 4:00 P.M. we arrived at Orrville. Went to Minister Henry Martin's home for the night.

On the 16th we attended the Conference held in the Martin's Meetinghouse in Wayne County, Ohio. Took dinner at Samuel Heistand's, and spent the night at the home of Minister Benjamin Horst.

On the 17th we went to the meeting at Martin's Meetinghouse. Baptismal services were held there, and many ministers were present. We ate dinner at the home of Minister Henry Martin. In the afternoon we took the cars at Orrville to go to Wooster, Wayne County, Ohio. From there we went to the home of Bishop John Shaum for the night.

On the 18th we had a meeting at Shaum's Meetinghouse; Text: Luke 10:30-37. The following were present: Bishop John Shaum, Ministers Peter Troxel, John Hartman of Ashland County, Ohio. We ate dinner at the home of Elder George Shaum, and spent the night at the home of Brother David Gross.

On the 19th we went to West Salem, and took the cars. Went through Ashland, [and] Mansfield to Bloomville, Seneca County, Ohio. Spent the night at the home of Minister Isaac Rohrer.

On the 20th we took the cars at Bloomville for Fostoria. Walked 11 miles to the home of Minister Jacob Kempfer, three miles from Fostoria. There we spent the night.

(To be continued in July issue)

THE MENNONITE PREACHER

(Continued from first page)

nonites). The son, ordained in the same church as minister July 15, 1617, "immediately became an earnest God-fearing and hard-working wise preacher."⁴ His district had many poor. To these he was especially affectionate and amongst them influential. The German poet has said:⁴

O Rembrandt, paint the voice of Cornelis,
The outside is the least of his,
The inner man is to be recognized by ear,
Who would see Anso, he him must hear.

* * *

Who looks at Anso's picture, his heart is
deeply moved,

For from his eyes his earnestness has
shone;

That if the brush his voice portrayed,

Each heart were converted to a youth
that's gone.

Rembrandt of Mennonite parentage was a good friend of Anso, had heard him oft, and chose to paint him. This man so full of compassion and spiritual character must so be portrayed. Forgetting the quarrel-

some petty world playing at his feet, of which he knew so much, he was in deep study among his many books. Robed in a fur coat with his high hat, which in that day in Netherlands was a symbol of high standing, he is seated in his patriarchal chair in his small study. To him has come a widow of his congregation with sorrow that has practically overwhelmed her. He turns his chair toward her, with a glad "Good Day." His forehead softens, his books are forgotten, and her problem is the most important consideration of the hour. Out of the rich treasure of his life experiences and his great heart of sympathy, mingled with farsighted wisdom, he gives her and us spiritual refreshment for a renewal of new hope and new courage.

This woman, surprising him at his work, related to him her sorrow. Scarcely restraining her tears, she awaits his consolation and advice. "She hears him in amazement. Her tears dry up. Shyly she raises her eyes, looks at him more steadily and more trustingly; the one hand sinks into her lap with the lace handkerchief, while the other is held up as a sign of understanding fully—she has found the balsam which she sought."³

Anso's position seems central, and in contrast with the woman is unique. But with Rembrandt, the environment of the room is central. He starts on the top and then makes his own interpretations. He sends a golden stream in from the left, "seizes upon the quiet life of the candles, that are so dim over the books and the reddish yellow table cover, bathes it in a glittering abundance of light, touches the man Anso, who is surrounded with reflections of himself, as he sits in front of his book support, and it streams across his left hand to the woman whose face is fully illuminated in a masterly way. All of this has been dropped into the middle of this stream of light, which harmoniously blends and reveals all the true colors. This is the real Rembrandt. To him this is the climactic point of the picture, and for this reason, we can overlook the little inconsistency which in the drapery of the table and the part beside it, is not quite in harmony with the simple honesty of the minister."³

The painting was first purchased by the Prussian Government, and was known for ninety years, but during the centuries became lost to the public. In 1815 it was exhibited in the British Gallery. In the nineties it was again uncovered and brought as a lost treasure to the Berlin Museum from Britain, "snatched away unexpectedly, a piece of such unusual artistic greatness and such great historical value as has not been found in many decades."³ This was then announced in *Ueber Land und Meer* (October, 1894, pp. 503, 508), an illustrated German newspaper of Stuttgart, South Germany. This copy was recently found in some bound volumes by Harry F. Stauffer of Farmersville, Pennsylvania, and carefully translated by Noah G. Good of Lancaster Mennonite School. Whether the original has survived this destructive war is un-

known. A reproduction is found on the walls of Bluffton College, Bluffton, Ohio.

1. *Encyclopedia Britannica*, 1883 ed., art., Rembrandt.

2. *McClintock and Strong*, 1891 ed., art., Rembrandt.

3. *Ueber Land und Meer*, October, 1894, pp. 503, 508.

4. *Mennonitisches Lexikon*, Hege and Neff, art., Anso.

THE FORT WAYNE MISSION

(Continued from first page)

Lloy Kniss' place. The Webers were at the mission until Brother Weber's health failed. They left in January, 1941. Since then Allen Ebersole and wife are in charge of the work.

The one great objective of the workers from the beginning of the work until the present was to bring the Gospel to the many needy souls. This objective has been carried on in different ways. While B. B. King was at the mission there was held a young people's class on Friday evenings. Every Monday evening was the "Happy Hour" for girls. An effort was put forth to create an interest in domestic work. House visitation on Sundays, especially those who were absent, was carried on. They had a medical dispensary and a visiting nurse that cared for the "down and outs." There was also a clothing dispensary. Sewing circles from Indiana, Michigan, Ohio, Pennsylvania, and Virginia made quilts, comforters, bed linens, and all kinds and sizes of garments which were sent to the mission. These articles were given to those who attended the mission and needed help.

The activities now are somewhat different. Every Tuesday evening is workshop night for the boys. This club was formerly held in the mission garage; but now there has been built behind the church a workshop which has been equipped very well with electrical machinery. This club is not only helping to combat juvenile delinquency but also opening the way to present Christ to the boys. On Wednesday evenings, a prayer meeting is held in the country for the members who cannot come in to the mission for the regular prayer meeting on Thursday evenings. The last two winters, a child evangelism class or Bible class was held. These are held in homes of members or interested people for children in the area of the mission. This year, there are five of these classes held during the week, for an hour after dismissal of school. These classes are proving effective in presenting Christ to the children. Once a month literary is held. This is a social event sponsored by the mission for the young and the old. This society tends to unite and bring together the young and the old in an altogether different way from the association they have in regular church services.

The mission has proved to be a great testimony throughout its forty years of existence. Many souls have found forgiveness through Jesus Christ and are now out in Christian service telling the story of Jesus to other lost souls.

Leetonia or Nolds Mennonite Church

WILMER D. SWOPE

Mennonite settlers came early to Ohio. And one of the favored counties was that of Columbiana. (Actually Mahoning County was carved from Columbiana and Trumbull counties around 1850.) These settlers sought out the richest farming section the county had to offer. Much of these counties is hilly and in the northern part is a hard unworkable clay soil. The settlement was contained within a radius of approximately six to seven miles. The family of Jacob Oberholser was one of the first Mennonite families to locate in Columbiana County. They came from Bucks County, Pennsylvania, in 1807. This family numbered twenty-one. But today there is only one family in the church and in the settlement which can claim him as an ancestor.

He was an ordained minister, and probably the first resident minister in Ohio. He donated a plot of land for the Midway Church, formerly known as Oberholser's. The organization at Midway dates from 1824, part of the settlement in Beaver Township. The first resident Mennonite bishop in Ohio was Jacob Nold, also from Bucks County. Bishop Nold settled in northern Fairfield Township within a mile and a half of the Beaver Township line. Organized worship in the southern section of the settlement had its beginning in 1819. But it was not until 1828 that a log church was erected on section seven in Fairfield Township on ground donated to the church by Bishop Nold. Congregations at Georgetown, Canton, Orrville, and Wadsworth were organized by Bishop Jacob Nold.

There was but one settlement in Columbiana County, and there was but one congregation. However, because of the distance and slow transportation, there were three church houses erected: Metzlers or North Lima in 1824, Oberholser's or Midway in 1825, and Nolds or Leetonia in 1828. Early ministers who served the church are Henry Stauffer, Rudolph Blosser, John Blosser, Jacob Wisler, Samuel Good, and Jacob Kolb.

This settlement is cosmopolitan in its make-up, because of the different families from so many Mennonite communities in America, and one or more from Europe.

Pennsylvania

Bucks County: Nold, Oberholser, Yoder, Detweiler

Lancaster County: Metzler, Witmer, Kolb, Moyer, Landis, Mellinger,



Leetonia Church

Stauffer, Wisler, Rohrer, Kurtz, Riehl

Berks County: Weaver

Westmoreland County: Christophel

Franklin County: Martin, Lehman, Leshner

Mercer County and Fayette County: Bixler, Rickert

Butler County or Harmony: Zeigler

Virginia

Rockingham County: Shank, Blosser, Good, Burkholder, Swope, Van Pelt

Ohio

Wayne County: Martin, Shoup, Hurst, Steiner

Stark County: Miller, Schloneger

Mahoning-Columbiana County: Detrow, Culler, Royer

Europe

France (Alsace-Lorraine): Basinger

Russia: Hubert, Brown

Canada: Bauman, Brubaker

In the pioneer days church services were held something like this: Lima, Midway, Leetonia each had buildings, and the congregation worshiped at each of these churches once a month, but the fourth Sunday was visiting Sunday; no service was held that day. In 1892 services were rearranged thus: Midway and Lima held services every alternate Sunday; Leetonia held services on Lima Sunday; both would combine to have services with Midway two Sundays of the month.

History of the "evergreen" (weekly services) Leetonia Church begins in approximately 1907. Men who were responsible for the evergreen services are I. B. Witmer, Otis N. Johns, John Riehl, John Wisler, Russell Royer, and Norman Bauman. The Sunday school at Leetonia was a pioneer in mission Sunday schools. Seeing a need for religious services in the Woodville community, they proceeded to organize a Sunday school giving workers and time freely. Services were held in

(Continued on second page)

An Introduction to the Tract, Two Kinds of Obedience

JOHN C. WENGER

One of the most valuable books in the Mennonite Historical Library of Goshen College is a German *Sammelband*, two thirds of which is devoted to a concordance, while the remaining third consists of nine Swiss Brethren items: The Schleithem Confession of Faith, 1527; Michael Sattler's Letter to the Horb Congregation, 1527; Sattler's Trial and Martyrdom, 1527; A Treatise on the Satisfaction (Atonement) of Christ; A Tract on Two Kinds of Obedience; and several other epistles and tracts. Herewith is presented an English translation of Item Six of the Collection, a tract entitled, *Von zweyerley gehorsam*.

The tract is anonymous and the date and place of composition are unknown. It is evident, however, that the treatise was written by a number of the Swiss Brethren group, either by Michael Sattler or by someone close to him theologically. The tract makes the same doctrinal assumptions as the Schleithem Confession of Faith and the treatise, *Concerning the Satisfaction of Christ*. It was probably written between 1525 and 1530.

The first sentence of the tract is its theme: *Es ist zweyerley gehorsam / ein Knechtischer vn Kindtlicher*. . . . Here are some of the leading concepts of the tract: (1) Filial obedience, explains the Swiss Brethren writer, springs from love, while servile obedience originates in selfishness. Love, declares the writer, is incomparably more effective in producing a redeemed life than is legalism. (2) In the second paragraph the writer anticipates a casuistical charge of antinomianism and dismisses it by pointing out that filial obedience is both higher and better than loveless conformity to the letter of law. (3) Only Christian freedom makes possible the creation of Christian character. Legalism starves the souls of men whether it be the Old Testament variety or a contemporary sixteenth-century type. (4) The chief function of the Law, however, is a good one, namely, to prepare sinners for redemption. Were it not for the Law of God men would go to perdition drowned in an ocean of "love for the creature." (5) The author makes the familiar Anabaptist distinction between the lower ethical standards of the Old Testament and the higher law of the New. (6) He then writes a description of Christian faith and life, made up of Biblical phrases taken from the words of Christ. (7) The tract

(Continued on third page)

More About Ordinations

I. ERWIN YOTHERS

In a recent issue you had an article about different ordinations.

We had several unusual happenings along that line [in the Franconia Conference in Pennsylvania]. Abram S. Overholt of Deep Run was a brother of Bishop Isaac Overholt of Blooming Glen. Abram went through the lot five times but was freed every time. His son, John Overholt, went through the lot seven times, always free. John's son Wilson was nominated in 1922, the youngest of a class of nine, and he was ordained.

Jacob Overholt was a deacon at Deep Run many years. His son, Joseph B. Overholt, was ordained deacon and that was the seventh time he was in the lot.

LEETONIA OR NOLDS MENNONITE CHURCH

(Continued from first page)

the Woodville school. Bro. I. B. Witmer relates an incident about this mission Sunday school. He was scheduled to hold a service in the evening at the school. This was in early April, and the weather was wet, the roads muddy. He had about given up going that night, but he felt an urge to go. That night half those present accepted Christ; there were but four present that night. This is another example of God's ways of working through men. This Sunday school was started around 1897 and discontinued around 1915.

The Sunday school has provided the church at large with men whose influence is felt in church councils. They are M. C. Lehman, missionary to India, and relief worker; Otis N. Johns, bishop and church-wide laborer; Levi and Mary Hurst, missionaries to Africa under the Lancaster County conference. The name of Enos Hartzler should also be included, as he served as a minister at Leetonia for several years until he moved to Wayne County to serve the church at Crown Hill. The deacon at Leetonia, Russell Royer, was a convert through the efforts of the Sunday school at Leetonia.

The Sunday-school library was founded in 1918. The summer Bible school was organized and first conducted in 1938. A missionary garden project was organized in 1942.

David Lehman and I. B. Witmer were the ministers in 1936 and had years of service behind them when the congregation sent a call to Stephen A. Yoder of Harper, Kansas. He accepted. Consequently, I. B. Witmer and S. A. Yoder are the present ministers; Russell Royer is the deacon. Leetonia has been shepherded and guided by Bishop A. J. Steiner for over forty years. The former bishops were Jacob Nold, Joseph Bixler, and John Burkholder.

Ten-year Averages for the Years 1922-1932 and 1932-1942 of the Sunday-school Attendance and Collections

Average: 1922-1932
Attendance—79
Collections—\$3.70

1932-1942
Attendance—112
Collections—\$3.49

Average: 1942-1945
Attendance—72
Collections—\$7.16

1922-1932
Highest attendance 272 in 1922
Highest collection \$14.18 in 1927
Lowest attendance 21 in 1926
Lowest collection \$.94 in 1922

1932-1942
Highest attendance 253 in 1932
Highest collection \$7.27 in 1938
Lowest attendance 37 in 1937
Lowest collection \$1.36 in 1938

1942-1945
Highest attendance 130 in 1945
Highest collection \$43.01 in 1944
Lowest attendance 42 in 1945
Lowest collection \$2.62 in 1943

Miscellaneous Items of Interest

The Ohio Mennonite church conference was held at Leetonia May 16, 1890. Here are a few of the resolutions passed by that conference.

The "Farmers' Alliance" is an association which the brethren of the Mennonite Church should not be allowed to join. They are classed with other secret societies.

A brother or sister shall not rent a house or other building to a secret organization, or for dances or other sinful purposes.

Ministers and deacons shall see that their churches are in peace and proper order before the bishop is called to hold communion.

Brethren and sisters are admonished not to go to any improper places or take part in any improper forms of amusements; not to go into saloons, poolrooms, or other like places.

Where there are small churches, growing cold, and not manifesting a proper interest in the growth and prosperity of the church, and who do not ask for communion, the minister who visits them should admonish them to observe the order of the church and hold communion. The apostles did break bread from house to house.

Ministers should not always stay at home; they should go out and labor in the vineyard and try to do some good. The little out-of-the-way churches are encouraged and strengthened by such visits and we ourselves who go to visit them feel encouraged and strengthened also.

The church at Leetonia was used by the Old Order Mennonites on the Midway or North Lima Sunday, until they erected a church of their own.

Communion was customarily held at Midway in the fall ever since the organization of church services. But this year

Two Kinds of Obedience

AN ANABAPTIST TRACT ON
CHRISTIAN FREEDOM

TRANSLATED BY J. C. WENGER

Obedience is of two kinds, servile and filial. The filial has its source in the love of the Father, even though no other reward should follow, yea, even if the Father should wish to damn His child; the servile has its source in a love of reward or of oneself. The filial ever does as much as possible, apart from any command; the servile does as little as possible, yea, nothing except by command. The filial is never able to do enough for Him; but he who renders servile obedience thinks he is constantly doing too much for Him. The filial rejoices in the chastisement of the Father although he may not have transgressed in anything; the servile wishes to be without chastisement although he may do nothing right. The filial has its treasure and righteousness in the Father whom it obeys only to manifest His righteousness; the servile person's treasure and piety are the works which he does in order to be pious. The filial remains in the house and inherits all the Father has; the servile wishes to reject this and receive his lawful reward. The servile looks to the external and to the prescribed command of his Lord; the filial is concerned about the inner witness and the Spirit. The servile is imperfect and therefore his Lord finds no pleasure in him; the filial strives for and attains perfection, and for that reason the Father cannot reject him.

The filial is not contrary to the servile, as it might appear, but is better and higher. And therefore let him who is servile seek for the better, the filial; he dare not be servile at all.

The servile is Moses and produces Pharisees and scribes; the filial is Christ and makes children of God. The servile is either occupied with the ceremonies which Moses commanded or with those which people themselves have invented; the filial is active in the love of God and one's

(Continued on last page)

(1946), by vote of the congregation at Leetonia, communion was held for the first time.

The church was redecorated early in 1946. The church was plastered and painted inside, Venetian blinds were purchased by the young people, and a picture of Christ at Heart's Door was donated by an interested member, and hung in the front of the church. The young people and the Sunday school are purchasing indirect lighting fixtures for the church.

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Historical Sketch of Iowa Mennonite School

SAMUEL B. NAFZIGER

It is a small school, "but there are those who love it." Iowa Mennonite School is young but not too young to have won its way into the hearts of those closely associated with it. Many parents in Johnson, Washington, and Iowa counties refused to send their children to high school because of the dangers incident to sending them to secular schools. Others realized that their children were ready for high school at an age too young to attend a distant boarding school. Yet both these groups wanted Bible courses along with high school studies. This and other factors pointed to the need of a local church-controlled secondary school.

At a student luncheon in connection with district conference, September, 1943, it was noted that thirty-five students from this community were attending distant church schools. Some one philosophized that there would be a lot more attending high school if there were local church schools.

In various parts of the church, church leaders were interested in the high school problem in southeastern Iowa. On Feb. 4, 1944, at the annual ministers' meeting of the southeastern Iowa churches, Amos Gingerich raised the issue. After some discussion it was discovered that independent of this action the Mennonite Board of Education was interested from various angles, also. A committee of the board had arranged to meet church leaders on Feb. 7 to discuss the matter. These two groups met Feb. 7 at Wellman. Here the brethren E. E. Miller, Milo Kauffman, and Henry Schertz of the Board of Education conferred with the ministerial body of the Southeastern Iowa churches. Present were D. J. Fisher, J. Y. Swartzendruber, Simon Gingerich, Silas Horst, Amos Gingerich, Harold Brenneman, Joe Hershberger, George Miller, C. J. Yoder, Levi Schrock, Harvey Yoder, and Henry Kuhns. D. J. Fisher called the meeting to order and explained its purpose, after which E. E. Miller was asked to take charge. The brethren Miller, Schertz, and Kauffman expressed their views of the problem. Specifically mentioned was the difficulty of guiding students from secular high schools in a church college and guiding the very young high school students in boarding schools. E. E. Miller had made a survey of Iowa churches and reported: In East Union, Iowa City, West Union, Wellman, and Lower Deer Creek there were 242 young people in Sunday school between the ages of thirteen and eighteen. Of these, 97 were in high school, and of the 97 only about 25% were in church schools. After considerable discussion Silas Horst moved that a committee be chosen to study the school subject relative to this community in all its phases and report results to the ministerial body in about six weeks.

Amos Gingerich, J. Y. Swartzendruber, and Harold Brenneman were chosen by

ballot to compose this committee.

The committee reported in a special session at Wellman, March 20, 1944. J. Y. Swartzendruber was chairman. They had investigated:

1. The possibilities of opening a school.
2. Parochial schools in operation.
3. The possibilities of upholding the standards of the church by a church-controlled school.

The committee recommended that this committee be retained and the executive members of conference appoint two other members to constitute the school committee. This committee with the executive committee of conference was to have the authority to launch a school as the way opened.

Norman Hobbs and P. J. Blosser were appointed.

At Iowa City, on March 21, 1944, this new committee met with the executive committee of conference, composed of D. J. Fisher, Harvey Yoder, Will R. Eicher, and Ezra Roth. Location, buildings, and faculty were discussed. Plans were made to acquaint the constituency with the problem by having a special meeting at each church.

The possibility of using Lower Deer Creek Church for a building was discussed. Erecting a new building was considered. Difficulties seemed insurmountable and the school was not opened in the autumn of 1944.

At the annual district conference held Sept. 6, 7, 1944, at the Milford A.M. Church, Milford, Nebr., this committee made a report including recommendations to conference. Two more members were added to the committee: Will Eicher and Simon Gingerich.

On October 18, 1944, the committee met at the home of J. Y. Swartzendruber. The former organization was retained: J. Y. Swartzendruber, Chairman; Amos Gingerich, secretary; and Harold Brenneman, third member. Problems relative to buildings, finances, and faculty were discussed.

On June 11, 1945, the committee met with the newly elected board of trustees: D. B. Swartzendruber, chairman; Ed. Swartzendruber, Sam Schlabaugh, Lloyd Brenneman, Oren Yoder, George Miller, William Logan, and Roy Swartzendruber. The building was the main issue of this meeting.

Building in a time of national stress was difficult indeed. There were several possibilities: In the community was an unused high school building known as Center High. George Bender offered the use of a large dwelling house and a new basement to be the beginning of a permanent structure. Repeated attempts to procure Center High failed. The location of the George Bender building was not considered ideal. The War Production Board would not permit the erection of a new building but tendered as an alternative the adaptation of a used building.

Accordingly a dwelling house was purchased from Roy Yoder. A site was selected opposite the Lower Deer Creek Church. The land was then donated by the owner, Clarence Swartzendruber.

The four nearest churches, West Union, East Union, Wellman, and Lower Deer Creek, appointed finance committees in each church and the budget of \$6,000.00 was oversubscribed by several hundred dollars.

The dwelling house was moved about three and one-half miles to the site. A foundation had been prepared to receive it. Most of the work was done by donated labor. One person from each of the four nearest churches, W. S. Guengerich, J. Y. Swartzendruber, Sam Schlabaugh, and D. B. Swartzendruber, gave liberally of their time to assure the success of the project. Around this nucleus a large number of others from the community helped. On July 4, 1945, the site was first staked off and on Sept. 17 of that year school opened—in that interim a basement had been prepared, the house moved, and a two-story addition, 20x26, built to it.

On Sept. 17 the members of the conference school committee, the board of trustees, patrons, faculty, and students met for the opening program. The objectives for the school were outlined and the faculty presented. The meeting was inspirational and dedicatory.

During the time of building the committee members were also scouring the country for teachers. The result was: Silas Horst, South English, Iowa, principal; Samuel B. Nafziger, Kansas City, Kans., dean; and Esther Detwiler, Birch Tree, Mo.

During the summer of 1946 an additional building, 24x48, was erected on the campus. This in addition to the first building provides for the 1946-47 enrollment of 58—11 Juniors, 32 Sophomores, and 15 Freshmen. Elizabeth Showalter, Broadway, Va., was added to the faculty.

The school is filling a unique place in the community. A large number of students of high school age were not attending high school when this school opened and would not now be attending if Iowa Mennonite School had not opened.

INTRODUCTION TO TRACT

(Continued from first page)

closes with a paragraph which evinces a militant spirit of resistance to the accusations of the persecution by the state churches. The author has, moreover, absolute confidence in the providential care of God in the present, and he looks forward to a divine vindication when the Judgment scenes of the Apocalypse shall be enacted.

The Anabaptists, as Johannes Kessler (1502-1574) observed, insisted "even more vigorously than the papists on righteous works." The state churchmen of the sixteenth century, in a vain attempt to crush the Anabaptist movement, sometimes charged the Brethren with condoning and practicing gross immorality, while at other times they claimed that the Anabaptists were neolegalists, devoid of any appreciation of God's grace—*Werkheilige*, they said, who claimed to be a church without spot or wrinkle—perfectionists. The Schleithem Confession attests at once to the moral earnestness of the

Swiss Brethren and to their need of disciplining failing members of the group. The *Sammelband* treatise on the atonement, breathing the same spirit of New Testament Christianity, shows clearly that the Brethren believed alike that salvation was solely by the grace of God and that holiness of life was the earthly earmark of being God's child. The chief contribution of the present tract on Christian Obedience is its refutation of the unfounded notion that the Brethren were cold legalists, followers of the letter of the law, slavish conformers to Biblicism or even to church rules. The tract, produced as it was in the heat of battle, is perhaps somewhat lacking in literary unity, but its insights, its wholesome point of view, and its sturdy faith, make it after all a charming little treatise.

TWO KINDS OF OBEDIENCE
(Continued from second page)

neighbor; yet he also submits himself to the ceremonies for the sake of the servants that he may instruct them in that which is better and lead them to sonship. The servile produces self-willed and vindictive people; the filial creates peaceable and mild-natured persons; the servile is severe (schwer) and gladly arrives quickly at the end of the work; the filial is light and directs its gaze to that which endures. The servile is malevolent (ungünstig) and wishes no one well but himself; the filial would gladly have all men to be as himself. The servile is the Old Covenant, and had the promise of temporal happiness, the filial is the New Covenant, and has the promise of eternal happiness, namely, the Creator Himself. The servile is a beginning and preparation for happiness; the filial is the end and completion (volkommenheit) itself. The servile endured for a time; the filial will last forever. The servile was a figure and shadow; the filial is the body and truth.

The servile was established to reveal and increase sin; the filial follows to do away with and extirpate the revealed and increased sin. For if a man wish to escape from sin he must first hate it, and if he would hate it he must first know it, and if he would know it there must be something to stir up and make known his hidden sin. Now it is Law or Scripture which does this: for as much as the Law demands, that much more the man turns from God to that which he has done, justifies himself therein, by his accomplishments, clings thereto as to his treasure and the greater such love becomes the more and the greater will grow his hatred for God and for his neighbor. For the more and the closer a man clings to the creature the farther he is from God. The more he desires the creature the less he will have of the Creator. Moreover the law gives occasion to people to depart farther from God, not because of itself (for it is good) but because of the sin which is in man. This is also the reason why Paul says that the law was given that it might increase sin, that sin might thereby become known. Yea, the law is

the strength of sin and therefore it is just like the servile obedience, that is, obedience to law, which leads people into the most intense hatred of God and of one's neighbor. Therefore filial obedience is a certain way through which man escapes from such hatred and receives the love of God and of one's neighbor. Therefore as one administers death, the other administers life. The one is the Old Testament; the other, the New.

According to the Old Testament only he who murdered was guilty of judgment; but in the New, he also who is angry with his brother. The Old gave permission for a man to separate from his wife for every reason; but not at all in the New, except for adultery. The Old permitted swearing if one swore truly, but the New will know of no swearing. The Old has its stipulated punishment, but the New does not resist the evil.

The Old permitted hatred for the enemy; the New loves him who hates, blesses him who curses, prays for those who wish one evil; gives alms in this manner that the left hand does not know what the right has done; says his prayer secretly without evident and excessive babbling of mouth; and judges and condemns no one; takes the mote out of the eye of one's brother after having first cast the beam out of one's own eye; fasts without any outward pomp and show; is like a light which is set on a candlestick and lightens everyone in the house; is like a city built on a hill, being everywhere visible; is like good salt that does not become tasteless, being pleasing not to man but to God alone; is like a good eye which illuminates the whole body; takes no anxious thought about clothing or food, but performs his daily and upright tasks; does not cast pearls before swine, nor that which is holy before dogs; seeks, asks and knocks; finding, receiving and having the door opened for him; enters through the narrow way and the small gate; guards himself from the Pharisees and scribes as from false prophets; is a good tree and brings forth good fruit; does the will of his Father, hearing what he should do, and then doing it.

[The church of true believers] is built upon Christ the chief cornerstone; stands against all the gates of hell, that is, against the wrathful judgment of the Pharisees, of the mighty ones of earth, and of the scribes; is a house and temple of God, against which no wind and no water may do anything, standing secure, so that everything else which withstands the teaching which proceeds from it, denying its truth, may itself finally give evidence that it is a dwelling of God—although it is now maligned by the Pharisees and scribes as a habitation of the devil: yea, finally they shall hear, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God, etc. But of the house of the Pharisees and scribes, it shall be said, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit,

A Letter from a Dutch Mennonite

[Stommeerkade 23]
Aalsmeer
August 26, 1946

Mr. J. S. Hartzler
1300 Prairie Street
Elkhart, Indiana

Dear Mr. Hartzler:

From my friend, Johan Hilverda, I received the letter you wrote to him. As he was very busy preparing for his examination, he did not yet write to you. He has now passed his examination, but within a fortnight he will start for America where he will study for a year at Bethel College. He asked me to continue his correspondence with America. I am therefore writing this letter instead of Johan. My name is Adriaan Zwartendijk; I am twenty-one years old and a theological student. I want to become a Mennonite minister.

After this short introduction I can reply to your letter. We were very glad for it and published a translation of it in our youth paper, *DE TOORTS* (The Torch). The history of the Prairie Street Mennonite Church is very interesting, and many of our young people read it with great interest. The Mennonite congregation of Aalsmeer also has a very old history. Concerning it Professor Kühler writes in his book, *HISTORY OF THE DUTCH MENNONITES IN THE SIXTEENTH CENTURY*: "The tenth of April 1534 the first three of the many, many martyrs were put on the funeral pile. Among them were two inhabitants of Aalsmeer, both called Jan Dirks, and an inhabitant of Knollendam, Claes Matthys. Among the tedious reports of the trials we suddenly find a report which shows us the spirit of these first three martyrs. The councillors observed that the condemned were constant till their death, going to their death like sheep, so that it was a marvelous and moving sight."

Later on there were seven Mennonite churches [branches] in Aalsmeer. (You see it was not only in America that the Mennonites were divided.) But gradually they united, the last merger occurring in 1866. Today there is in Aalsmeer one Mennonite church with nearly eight hundred members. The youth work flourishes very much in Aalsmeer. Over six hundred children meet every Sunday, divided into several groups as to age. By having such an active youth work we hope to keep our congregation strong and virile, so that it may be a rock in the combat for God's sake.

Very sincerely yours in Christ.
Adriaan Zwartendijk.

and a cage of every unclean and hateful bird, etc. But to God (through whom everything which boasts that is not, may be manifested that it is) be all honor, praise and glory through His beloved Son, our Lord and Brother Jesus Christ, Amen.

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Vol. VIII

JULY, 1947

No. 3

Christian David Esch

1833-1931

Missionary Returned Home

CLARA B. ESCH

In the Wellman, Iowa, community one fall morning of 1833 the news was passed around that John Esch's had their seventh son. It was October twelfth, and that son was named Christian David after his paternal grandfather. Little Crissie, as he was called, came from an Amish Mennonite background. Around 1700 his great-great-grandfather, James Esch, had come from Alsace-Lorraine. For years the family had made its home in Juniata and Mifflin counties, Pennsylvania, but John Esch had gone as far west as Iowa.

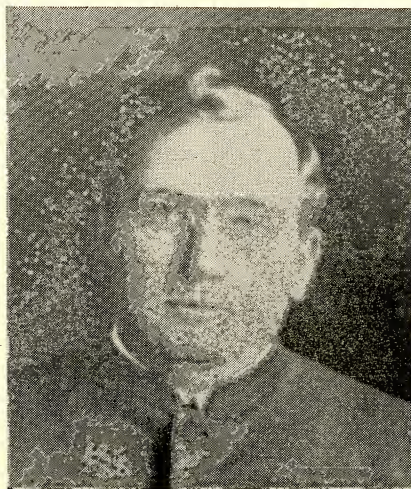
Before he was two years old Crissie's mother died. The young baby sister was taken by some neighbors, and he became the baby again, a great companion of his father. When he was four he started to country school, going with his eight older brothers and sisters.

In 1890 John Esch remarried. His wife was an Old Order Amish girl from Lancaster, Pennsylvania, and in the spring of 1891 the family moved to a farm in Lancaster County. Not long afterward both the father and stepmother were killed in a train accident on the way home from market.

Left an orphan at seven, Crissie lived and worked in several different homes until he was sixteen. One of these homes was especially strict, and the little boy learned discipline the hard way. When he was sixteen he started working in West Liberty, Ohio, for his two married sisters, Mary Yoder and Lizzie Smucker.

It was at the Oak Grove Church in West Liberty that Chris Esch made his first stand for Christ in May, 1900. The mission call came home to him there too, and because he felt a lack of preparation he started back to school. At the local high school he was given very little encouragement; so in the winter of 1903-04 he went to the Elkhart Institute, moving with it to Goshen and starting to junior college there.

It was at Goshen College in the winter of 1905-06 that he met a Missouri girl, Mina Brubaker, who later became his wife. When she arrived for Winter Bible School he was sent to meet her at the depot. The next summer and winter they worked together at the Kansas City Mission. Their comradeship grew, and when Chris decided to go to Bennett Medical College in Chicago a correspondence started which culminated in their engagement by letter in January, 1908. That September they were married at Mina's



Christian David Esch, 1833-1931

home in Birch Tree, Missouri, by Bro. J. D. Charles.

The last year of medical school was hard. They lived in a one-room apartment in Chicago; Mina almost died of a cold and pleurisy; Chris often went cold and hungry; both worked hard at the Home Mission. Their inclination by this time had turned from mission work in South America to medical work in India. After visiting friends and relatives they sailed from New York on October 8, 1910.

Dr. and Mrs. Esch found Balodgahan their first home in India. The long-awaited doctor was put to work immediately, and life was busy with language study and church work. On February 5, 1911, Dr. Esch was ordained to the ministry by Bro. J. S. Shoemaker.

The first child, a son David, was born during their first hot-season leave. Returning to the plains they were officially appointed to the medical work. For three years they lived near Dhamtari by the temporary hospital. In the spring of 1912 the leper work was added to their care and became their great love.

The construction of the medical bungalow was the beginning of Dr. Esch's building responsibilities.

In the spring of 1917, Dr. and Mrs. Esch started on their first furlough with their son and two daughters, Sarah and Mary. War was sweeping the world, and they found it hard to get passage. However, they did safely reach Canada and hurried on east, speaking and visiting all the way.

That furlough was a hard one. The first winter was spent in Hesston, Kansas. The summer passed in traveling, and in the fall, after the birth of a third daughter, Nellie, they looked forward to returning

(Continued on second page)

The Travel Notes of Jacob B. Mensch

1873

(Continued from January issue)

Got breakfast at Kempfer's home. We ate dinner on the 21st at the home of Isaac Tyson and spent the night at the home of Daniel Tyson; he is 81 years of age and lives with Elder Henry Tyson. In the afternoon however we visited in the home of Elder Christian Akelberger, 87 years of age. We ate supper at the home of David Tyson.

On the 22nd we had a meeting at Pletcher's Meetinghouse. The following were there: Ministers Kempfer, Henry Pletcher, Elder Henry Tyson. We ate dinner at the home of Brother Abr. Boyer, and spent the night at the home of Minister Jacob Kempfer.

On the 23rd we took the cars at Fostoria in Seneca County, Ohio, for Wadsworth, Medina County, Ohio, and spent the night at the home of Minister Michael Rohrer.

On the 24th we had a meeting at Gilbert's Meetinghouse. The following were there: Minister Michael Rohrer, Abraham Rohrer, Henry Beery. We ate dinner at the home of Michael Rohrer. In the afternoon we had a meeting at the Medina Meetinghouse. Ministers Henry Beery, Michael Rohrer and Bishop Abr. Rohrer were present. Spent the night at the home of Bishop Abraham Rohrer. He is 85 years old and she is also 85.

On the 25th we went to Medina Meetinghouse. There the Breaking of Bread was observed. We ate dinner at the home of Newcomer, after which we called on George Landis who lost his leg in a saw-mill. We spent the night at the home of Minister Henry Beery.

On the 26th we went to Orrville and took the cars for Columbiana. Ate dinner at the home of Bishop Joseph Bixler. In the afternoon we had a meeting at Oberholtzer's Meetinghouse, in Mahoning County, Ohio. The following were present: Bishop Jacob Kulp, Bishop Joseph Bixler, Ministers Peter Basinger and Joseph Zeigler of Butler County, Ohio. Spent the night at the home of Bishop Kulp.

On the 27th we took the cars at Columbiana for Johnstown, Cambria County, Pennsylvania. Spent the night at the home of Minister Samuel Blough.

On the 28th we had a meeting at Weaver's Meetinghouse. The following were there: Bishop Samuel Blough, 70 years old, Ministers Samuel Blough, Jacob Blough, Peter Blough, Elder Tobias Gehman. We ate dinner and supper at the home of Brother Joseph Blough, and in the

(Continued on second page)

The Mennonite Colonies in the Paraguayan Chaco

Official Report by the Paraguayan State
Department for Economy 1934

TRANSLATED FROM SPANISH TO ENGLISH
BY EUNICE A. LITWILLER

Generalities

These settlers came from the Mennonite branch that left Prussia in the eighteenth century to establish themselves in Russia through the invitation of the Empress Cataline. After a century they emigrated to Canada, dissatisfied with the requirements that they were concerned with, and from there, after fifty years, they came to our country.

The settlers came from three different groups or communities that in Canada were separated from fifty to five hundred miles and have maintained here the same groups and denominations: Saskatchewan, West Reserve, and East Reserve. When they settled in the lands purchased from the "Paraguayan Corporation," the Mennonites chose for the location of their villages appropriate dells to avoid in the beginning the tiresome job of grubbing and cleaning away of trees.

The villages are divided by a street twenty to thirty meters wide and on both sides of it we find the lots.

Religion—Customs—Family

It is unnecessary to point out the principles of their religion, well known already; only it is well to remember that its essential postulates are: baptism granted only to adults (generally from seventeen to twenty years) on request, and *Wehrlosigkeitspflicht* that nevertheless allows the repulse without weapons of people and their properties.

The agglomeration in small villages exerts a healthful influence over the customs of its inhabitants; in such poor conditions any transgression of the habitual norms of hygiene or work is easily noticed and severely criticized.

Their most admirable trait is the help and the co-operation that they give to the needy families. They have common funds that are used for this, and also many settlers that brought some money along with them invested it in part to help the poor, buying livestock and necessary instruments for farming. Every Mennonite family can solicit help provided they live in the colony.

When a farmer cannot harvest his crops or transport his products because of sickness, the neighbors do the work for him. In Canada they helped families that were non-Mennonite.

In order to help the poor some villages like Weidenfeld and Bergthal resolved not to admit any Indians for work, employing only the poor settlers of the same village.

The woman shares the farming chores with her husband and at the same time she is occupied in her housework. She is

respected, and her words and advice are listened to. They marry at an early age, the boys at twenty to twenty-five; the girls at seventeen to twenty.

Language

Their language is a Prussian dialect and they have maintained it pure in spite of many centuries. They also speak German even though many know it very poorly. There are some that can also speak English.

It is not prohibited to learn the language of the country but its learning is not encouraged very much. This is due to the proven fact that those that learned it left the colonies, settling in the cities. The elders remember different cases of boys who left the community to learn a profession with the purpose of returning, but they never came back.

CHRISTIAN DAVID ESCH

(Continued from first page)

to India. They were disappointed, however, and Dr. Esch took over the practice of Dr. Wedel in Hesston, just as the great flu epidemic swept the United States.

The next winter was spent in Goshen where Dr. Esch finished his work for a B.A. degree. An anxious summer followed and not until January, 1921, did they receive permission and passage to return to India.

Soon after Barbara was born in March, Dr. and Mrs. Esch moved to the jungle station of Ghatula where he was again in charge of building. At this time the sickness of Mrs. Warye, Mahlon Lapp, and his own wife caused Dr. Esch the greatest of worry. When the construction was finished at Ghatula they returned to the medical station, superintending at the same time the building of the leper home at Shantipur. When Dr. Troyer arrived in 1923 the Esches moved to Shantipur and Dr. Esch put his whole heart into that work.

In March, 1924, the doctor was ordained the second bishop in India by Bishop P. A. Friesen.

A sorrow fell upon the family when the baby daughter, Helen, who had been with them not quite two years died in the hills on July 5, 1925.

Life was busy and satisfying at the Shantipur home. In January, 1926, Clara, the sixth and last daughter, was born. The next year the government awarded Dr. Esch a Kaiser-I-Hind medal for outstanding work among the lepers. Soon afterward they started on their second furlough, traveling in Europe some on the way home.

The furlough was a hard one of much traveling and speaking. Their home was with Dr. Esch's sister in West Liberty, Ohio. While he was traveling that winter Dr. Esch had a nervous breakdown and had to spend several weeks recuperating in Texas. After scarcely a year they started preparations for their return. It was, in a way, harder this time, for they were leaving David and Sarah behind in college.

India was an old friend to them this time, and Dr. Esch was glad to be able

TRAVEL NOTES

(Continued from first page)

evening we had a meeting in a school-house. Spent the night at the home of Brother John Blough.

On the 29th we took the cars at Johnstown for Philadelphia and Collegeville.

1878

May 2 The Conference was held in the Franconia Meetinghouse. Bishops Isaac Oberholtzer, Josiah Clemmer, John Hunsperger, Andrew Mack, and Samuel Leatherman were present. Also there was a good attendance of ministers and deacons [*aeltesier*]. In opening the conference Bishop Isaac Oberholtzer gave an exhortation to the Ministry and called the group to silent prayer. After the prayer the remaining bishops testified that it [Oberholtzer's address] was the truth.

After that Minister Isaac Moyer stood up and made an address concerning the German [Sunday?] schools, that the members of our church should seek more to teach their children the German so that our mother tongue may not be lost "so much," and our church thereby suffer loss.

Further request was made to ordain a minister in the Skippack Congregation, and it was granted unanimously.

Further, Ministers Wengert and Marti of Lancaster were present at the conference with a paper concerning the Indiana affairs where there is division in the church—whether there could not be found means that the church might be brought together [again]. To this end the Lancaster [bishops?] prepared a statement concerning the old regulations of the Nonresistant church and the bishops subscribed their names to it and the entire ministry of our conference were (Continued on fourth page)

to spend the first months in evangelistic work before they took over the medical station again. The following months were very hard. Work pressed in from all sides and when Friesens and Miss Hartzler left for furlough he felt extra burdens.

Seeing him overworked his wife made it a rule that every Saturday afternoon was to be a vacation. It was on such an afternoon when the Esches and Lapps were out swimming that Dr. Esch said good-by to all the work and worry of this world and went to his great reward. His tired heart failed him in the water and despite all efforts he was gone by the time they could bring him to the shore. The date was February 21, 1931.

A husband and father deeply mourned, a helper and pastor sorely missed, he gave his life and in giving received it a hundred times more blessed. Today there is a simple grave under the mango trees at Dhamtari which bears his name and the verse, "For to me to live is Christ, and to die is gain." How proud and yet humble I am to claim him as my father!

Note: The bulk of this information was obtained from a thesis written in 1934 by my sister Mary. The rest is from experience or from my mother.

Research Source

A document preserved in the family of Elder Daniel Brenneman (1834-1919)

List of those who withdrew from the Mennonite Church when Daniel Brenneman was expelled, in 1874, or soon after; Northern Indiana and Branch County, Michigan: Set down by T. H. Brenneman, son of Daniel Brenneman.

Mr. & Mrs. Joseph Krupp
Catharine Krupp
Mr. & Mrs. John Krupp
Mr. & Mrs. Christian Good
Mr. & Mrs. John Good
Mr. & Mrs. Isaac Good
Mr. & Mrs. Isaac Schrock
Mr. & Mrs. William Moyer
Mr. & Mrs. Christian Moyer
Mrs. Abraham J. Moyer
Maria Martin
Mr. & Mrs. Samuel Delcamp
Mr. & Mrs. Jacob Imhoff
Mr. & Mrs. Abraham Holdeman
(Branch Co., Mich.)
Bolander (Jintown)
Mr. & Mrs. Rudolph Kaegy
Mr. & Mrs. Henry Rickert
Jacob Rickert, Johnny Smeltzer
Mr. & Mrs. David Nunemaker
Mr. & Mrs. Aaron Keedy
Mr. & Mrs. Joseph Garberic
Mrs. Hunsberger (Sam's mother)
Mrs. Hannah Myers
David Yoder (Nappanee)
Valentine Troyer
Mrs. Daniel Brenneman
Mr. & Mrs. John Kreider
Mr. & Mrs. John D. Smith
Mr. & Mrs. Claudius Curtis
Mr. & Mrs. Jas. Culbertson
Mr. & Mrs. Geo. Kechler
Mrs. Isaac Leatherman
Mrs. David Hoover
Mrs. Thomas Moore

Those who had been standing aloof for years—too much Mennonites to be Evangelicals and too much Evangelicals to be Mennonites, who immediately or soon after joined the new movement:

Mr. & Mrs. Joseph Rohrer
Mr. & Mrs. Sam Neterer
Abraham J. Moyer
Mr. & Mrs. Conrad Clipp
Mr. & Mrs. Jacob Stouffer
Mr. & Mrs. Silas Roose
Mr. & Mrs. John Waterman
Mr. & Mrs. Dan Waterman
Mrs. Benj. Huffman
Mr. & Mrs. Christ. M. Nusbaum
Mr. & Mrs. Joseph Ummel
Mr. & Mrs. Henry Pontius
Mrs. Sam Stauffer, Mrs. Dan High
Mrs. Goss (near Locke)
Mr. & Mrs. Israel Good
Mr. & Mrs. Isaiah Good.
Sarah Rohrer

New Book on Eschatology

Ira D. Landis, farmer, minister, and historian of Route 3, Lititz, Pennsylvania, has written and published a volume entitled *The Faith of Our Fathers on Eschatology*. It retails for \$2.25 and is obtainable from the author. The BULLETIN hopes to publish a review in the near future.

Anabaptism and Pietism

A Review of an Article by Dr. Robert Friedmann

Lois Yake

This scholarly work by Dr. Friedmann lends itself to careful and worth-while study. His discussion is more or less a refutation of the commonly accepted idea that Anabaptism and Pietism are almost the same thing, or that Pietism is just a continuation of the Anabaptist movement. Dr. Friedmann very clearly points out the distinct differences between these two groups.

After a discussion of the material previously written on this subject, he discusses the fundamental characteristics of Anabaptism and Pietism, noting differences and likenesses. He points out, to further strengthen his argument that there is no connection between Anabaptism and Pietism, that Anabaptists were country folk, peasants for the most part, and farmers. Pietism was, primarily, an urban movement springing up in cities and towns rather than in the country.

While both Anabaptism and Pietism seek true inner piety, the Pietist has a quiet, conventional Christianity, with its primary emphasis on an inner experience of salvation and secondary emphasis on an experience of love toward the brotherhood. The piety that the Anabaptist desires is one of discipleship—a willingness to suffer and a desire for fellowship, with an inmost Christian experience. (After 1600, however, the tendency of Anabaptism was toward a more passive following of Christ—they were concerned more in personal salvation than radical discipleship.) The goal of the Anabaptist was to spread the Gospel—to tell others; the Pietists took their beliefs subjectively, they were satisfied with inner joy. They developed almost as high morality as the Anabaptists, but this high morality ultimately meant for the Pietists the gradual disappearance of that concrete Christianity which had been the goal of the original Anabaptists and the substitution for it of an experience-Christianity which no longer caused the authorities of church and state any trouble.

Dr. Friedmann discusses the influence of Anabaptism on Pietism through edificatory literature. Gottfried Arnold's book, *Ketzerschonik*, brought Anabaptist history into contact with the movement of Arnold's time. It was, therefore, a mediator between Anabaptism and Pietism. The first objective collection of sources about Anabaptism produced by a non-Anabaptist is *Annales Anabaptistici*, by Otto, in Basel. Dr. Friedmann says, "A religious world of the second half of the seventeenth century in which Pietism had already taken a leading role thus had indicated its interest in Anabaptism. It felt, even though in no clear way, its inner relationship to it."

Hans Denck's pamphlet, *Von der Wahren Liebe*, written while the Anabaptist movement was yet quite strong, is almost a confessional book of the Anabaptist

movement. However, later when Pietism was growing, it was anonymously revised until it was almost Pietistic and published. Some of the leaders of Pietism used some of the devotional and edificatory literature of the Anabaptists. However, what was used as inspirational, edificatory, and devotional by the Anabaptists was used as almost creedal, a basis for belief and religion, for the seeking of inward joy and peace, by the Pietists.

It is probable that many discussions took place between Anabaptists and Pietists, although there are records of only a few. A very valuable book by Wolleb was found in the library of the United Mennonite Church in Amsterdam recently. This contains a very interesting conversation or argument between an Anabaptist and a Pietist. Dr. Friedmann relates part of this in his treatise. The two argue over the person and function of the Holy Spirit, communion, faith and works, separation, the kingdom of God.

At this point it might be well to notice that Pietism is similar to Anabaptism in many respects. But one must remember that the Pietists suffered little, if any, persecution because theirs was an "easy" religion. It was a satisfied, happy experience, whereas the Anabaptists were continually conflicting with the world, because of their concrete terms of discipleship. Theirs was a rugged path that led to joy and happiness. This joy and internal peace was for the Pietist a goal; for the Anabaptist it was merely a by-product.

As a final comparison, Dr. Friedmann discusses the contacts and contrasts of the Anabaptists and Pietists, clarifying the distinctive points. Externally, the beliefs of the two groups on the new birth would appear to be alike. Both desire it; both seek inner transformation, and therefore definitely reject (1) the state church and (2) mere theology insofar as it is an expression of a dogmatic type of thought removed from life. But the rejection of the state church by the Pietists often led to separatism which is quite different from the Anabaptist concept of separation. The Anabaptists believed not merely in separation from the state, but separation from the world insofar as it is unchristian.

Another main disagreement is that concerning the Holy Spirit: the Anabaptist accepts the Scriptures without question and with a naive child-like faith. The Spirit is a molding power. It is never reason and never emotion, yet always different from the voice of conscience. The Pietists "depart from the 'concrete' conception of the Bible into a subjectivism of faith, expressed in terms of a human intellectual experience." The author then points out the three types of Pietism—the first, characterized by an irrationality of emotions, the second, with a rationalization of religion, and the third, who sought ecclesiastical fellowship of a genuine Christian type. Out of this last group grew the Moravian movement.

Dr. Friedmann has done an excellent work in clarifying these two groups, so commonly confused.

Deep Run Anniversary

J. C. Clemens

The two hundredth anniversary of the founding of the Old Deep Run Mennonite Church, near Bedminsterville, Bucks County, Pennsylvania, was observed June 29, and 30, 1946. An interesting program was rendered carrying the minds back to pioneer days and a good interest was manifested. Wilson Overholt, one of the present ministers of the congregation, welcomed a good-sized audience to the service. Harold S. Bender, Dean of Goshen College Biblical Seminary, gave a clear account of the origin of the Mennonites in Europe. He also discussed the early literature in the Mennonite Church; he also brought with him from the archives at the college, books, writings and museum pieces illustrating things used by the church in pioneer days.

I. Erwin Yothers, a member of the local congregation and the historian of the church, spoke in two periods on local history. He began by reading from a copy of the deed given March 24, 1746 by William Allen from Philadelphia, Pennsylvania, to the following trustees: Abraham Swartz, Hans Friedt, David Kolb, Marcus Overholt named as members of the religious society, called Mennonists. A consideration of five shillings of lawful money was given for fifty acres of land, to be used for a place to erect a house of worship and a place for the burial of the dead. Most of the tract was wood land and the trees could be used for building material and fuel.

One condition in the deed was that if at any time the church would be without an ordained man for a period of five years the indenture would be void. A silver communion cup was shown, which tradition claims William Allen presented to the congregation when he donated the tract of land. Mr. Allen, being a rich land owner, welcomed these religious people into his territory. He also owned land in the vicinity of Allentown, Pennsylvania, and the city was named after him.

The first house of worship, a log structure, was erected in 1746. In 1766 it was replaced by a stone one, the 1766 building enlarged and repaired in 1795. The original log building was used as a schoolhouse until it was torn down in 1842. In 1872 the stone building was also torn down and a new one was built, also of stone, 50 by 65, in size; this is the present meeting house. On the pulpit is a German Bible, printed in Germantown, Pennsylvania, by Christopher Sower in 1743, with heavy back and brass clasps.

Near the present meeting house stands an old abandoned schoolhouse used for a community school, though the Mennonites furnished a large part of the pupils. In this building Preacher Samuel Godshall taught. (Godshall was ordained in 1850.) He was a gifted singer and taught music in his school; chalk written notes of the scale are still preserved on the joists along the ceiling.

Brother Yothers amused the audience when he explained the origin of the name of the church. Deep Run, back from main highways (*hinte draus*) was named after a creek running through this territory. It was a community where people cooperated and felt at home, being blessed in many ways, able to help the poor but seldom was any of their own number in need. The congregation was always of a good size as is shown by the markers in the cemetery. The old field stones as markers are an evidence of the date of the anniversary. The congregation today numbers over four hundred members. The 1847 schism took quite a number of its members, and later the Harperites located in this community and also received a number of this congregation.

Another feature of this anniversary was the reviewing of traditional customs and practices of the early church, assigned to the writer of this article. Outstanding changes in the last fifty years were the transition from the German to the English language. While the services in this congregation are conducted in English they are still able to participate in the singing of a German song with good volume and harmony. Another change to think about would be the means of conveyance, from horse backing to automobiles. There were no evening services, Sunday schools, mission work, no hard roads, automobiles, electric lights etc. in the olden days. Deep Run had one feature for more than a hundred years other churches did not have, namely worshipping every Sunday instead of biweekly or monthly. A few veteran members of the congregation present at the meeting gave testimony of their long experiences at Deep Run.

In the last topic Brother Bender reviewed progressive steps among the Mennonites in America in two hundred years. He left the impression that the church is not retrograding but going ahead, naming our mission enterprises, charitable institutions, Sunday schools, educational institutions, hospitals, etc.

The meeting stimulated interest in church history. The Franconia Mennonite Historical Society was organized in 1930. Annual meetings are sponsored by the society and special meetings and anniversaries encourage the study of the history of our church.



TRAVEL NOTES

(Continued from second page)

unitedly in agreement with it as far as I know, and our bishops also signed their names to it.

Finally, it was brought up about Kohl and Kratz of Skippack who had earlier settled their matter, knelt together, and given each other their hand and the kiss, and had thereafter again become hostile. Then three men were chosen from the *Rath* [conference] to investigate the matter, and they put it back to the settlement of peace which they themselves had made, and laid before each one a confession,— and if he *do* this [make this confession]

A Refugee Letter

ADDRESSED TO SILVANUS YODER,
MIDDLEBURY, INDIANA

TRANSLATED FROM THE GERMAN

August 8, 1946

Worthy Mr. Yoder:

As Germans we have been driven out of house and home and find ourselves here in Denmark as refugees. At home we had a good living; our work was blessed, and we could face the future without any cares. Now everything is different. We have become beggars in earthly things. But God is helping us now;—we have experienced it so often. It was a gleam of light for us that we received a beautiful, warm cover as a love-gift from our Mennonite *Geschwister* in the Faith in America. It was a great joy to us. Our thanks is first of all to God who undertook for our need; but also to you, the friendly giver, we wish to express our hearty thanks. May God reward you; we cannot.

Now I would like to tell you something of our life. In April, 1945, we came here to Denmark by ship. Through many difficulties we passed like a miracle,—husband, my fifteen-year-old boy and I. Here we stood then, without any means. But means were forth-coming. We found a dwelling, also our bread, though it was very short the first summer. But we had patience and learned to trust God. In the winter time then it became better. Now we are living with twenty strange people in one room. The room is so narrow that when we are at the table one can scarcely pass. But we have good will to live together in peace; and it passes. Our straw bed is hard, to be sure; one is not accustomed to it. We brought along two woolen covers from home. Now we received this beautiful warm cover from you; so now each has a cover.

A great help and support we have in our Mennonite fellowship of faith. In this camp there are about 300 Mennonites. Almost every Sunday now we have Mennonite services. As refugees we have also participated in the Lord's Supper. In this respect we are better off than many others of our Mennonite brothers and sisters.

But this is enough of our life. Even if we do not know the way into the future, our Heavenly Father knows it, and somehow there will be a way for us. Here we have only to be thankful. We wish you everything well and greet you from our hearts.

[Name withheld]

he will be a reconciled brother in the church. But if not, he is [set] back from the church. And if anyone again stirs up anything of the old matters he will be under [church] censure. To this conclusion the conference was asked to manifest their approval by standing. Thus the matter was settled by conference: It shall remain the way the men made it.

(To be continued)

MENNONITE HISTORICAL BULLETIN

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No. 4

A Communication

April 29, 1947
New Cumberland, Pa.
(702 4th Street)

Since about 1934 I have been digging into what source material is available here in the state archives and at Lancaster trying to find the answers to what are to me some very interesting historical questions.

To be brief, they are simply these:

1. What impelled the Swiss Brethren to migrate to America in the early eighteenth century?

2. How did it happen they selected Pennsylvania and in particular what later became Lancaster County?

3. What, if any, were the contacts maintained with Europe?

Some would say all these answers have been supplied in the general histories already written and published about the Mennonites. I find them very inadequate, in fact, entirely unhistorical on many important points.

Take the first question. Most historians writing on this point say the Mennonites migrated to find religious liberty in the New World; a few stress the economic difficulties.

If it was religious liberty that was the impelling motive, why did Benedict Brackbill in 1710 refuse the free transportation offered by the Bern government? In fact, all of the prisoners carried down the Rhine refused it. Yet seven years later B. B. and many of the others of those prisoners did come to Pennsylvania, paying their own way.

I think the decision to migrate to America came as a last resort. From the very beginning, the Swiss Brethren were evangelists. They would not have suffered the severe persecution they did from 1525 on, if they had hidden their light under a bushel. In a letter written by B. B. in 1711, we find in the English translation given by Eshleman that the Swiss, offered a chance to settle in Prussia, said "they do NOT wish to go there, but want to await the mercy of God and wish to remain in their land as long as they can . . . the brotherhood in Switzerland do NOT deem it well that I, because of *fear of men*, do not help foster the small flock of Christ and express the opinion that I should NOT forsake their people."

Thus it can be readily seen that any proposal to migrate across the seas would have appeared to those left behind as a running away in the face of danger. After all, there was no evangelizing to be done in the New World, nor was there any done in those early years. The first Mennonites kept severely to themselves, a people apart.

I think the answer is to be found in French policy. You may have noted that the census lists published in the Quarterly by Dr. Bender disclose that the vast majority of the heads of families appear year after year and decade after decade. Most of these Swiss Mennonites did NOT migrate; perhaps some of their sons did from time to time.

It is true that identical family names appear in the Palatinate census lists and those of early Pennsylvania settlers both in Lancaster and Montgomery counties. But take the year 1717 for which we have a census list and a year we know resulted in the migration of more than 300 Mennonites (Penna. archives). The first tax lists of Conestoga give us a fair notion of the identity of many of these Swiss immigrants along with the property warrants issued late in 1717 and early 1718 in Pennsylvania.

Yet in 1724, the next census list of the Palatinate repeats most of the names in the 1717 list. Very few, it seems, had gone to America.

Where then did these 1717 Mennonite immigrants come from? Do we find a clue on page 35 of the 1940 Quarterly? There at the enumeration of the "taufgesimnte gemeinden in der pfalz unter mannheim in januar 1732" we find under 14, this:

"die Gemeinde im Furstentum Zweibruggen besteht aus den im Jahr 1713 aus dem Oberelsass durch den Konig von Frankreich vertriebenen, die nun unter den Furst von Zweibruggen wohnen: 27 familien, etc."

I do not know too much about the Swiss settlements in Alsace, their number, their location, or their history, but from reading of the Amish split shortly before this period, I received the impression that it must have been an important segment of the Swiss Brethren movement at the start of the eighteenth century.

I know too that it is a long-standing family tradition that B. Brackbill, after his expulsion from Bern and until his coming to America, had a farm near Weiler in Sape on the river Werre, which I believe must have been in Alsace, although I have never been able to locate it.

Then, too, the early settlement in Pennsylvania was called Strasburg and is so referred to long before a township by that name was established. Of course, local historians attribute the choice of the name to a non-Mennonite historian, who incidentally settled there years after the name first appeared in the early records.

In your article on the Wengers, you cite a book by Walter Bodmer, *L'Immigration Suisse dans le Comté de Hanau-Lichtenberg au Dix-Septieme Siecle*.

(Continued on page 3)

Why Congregations Die

A Summary of the Causes for the Decline of Certain Ohio Congregations

JOHN S. UMBLE

During the one hundred and twenty-five years following the arrival of the first Mennonite settlers in Ohio about 1800, more than ninety-four Mennonite congregations have been organized under at least seven conferences. These include forty-two Old Mennonite congregations, twenty Amish Mennonite, seven General Conference, seven Reformed, six Swiss, six Mennonite Brethren in Christ, six Conservative Amish Mennonite, and at least one, the original Church of God in Christ Mennonite congregation. In addition there have been approximately twenty-five Old Order Amish congregations in thirteen of Ohio's eighty-eight counties.

The picture at present is very confused because members or even entire congregations have shifted conference membership. Original Old Order Amish may be found in nearly all the other groups, and Swiss Mennonites in at least four of the groups. Most of the groups also, except the Old Order and Conservative Amish, contain congregations ranging from extreme conservatism to a broad-minded attitude toward modern methods and activities. Some even incline toward a more liberal theology.

This study is confined to the extinct Old Mennonite and Amish congregations in Ohio: two Amish congregations in Knox and Fairfield counties, and Old Mennonite congregations in Franklin, Fairfield, Ashland, Richland, Crawford, Seneca, Wood, and Williams counties. All of these have one thing in common: some, and in several cases most, of the members preserved their Mennonite membership and heritage by moving to a community where strong congregations had already been established.

This is especially true of the two extinct Amish congregations. The Knox County group settled in a neighborhood where land values even in the 1830's were already too high to attract new settlers from the East in search of cheaper land. After an existence of only a few years during which they organized a congregation and ordained a minister, the entire group moved away leaving a small cemetery with three graves. The minister, Isaac P. Schmucker, later became a leading progressive Amish Mennonite bishop in Indiana. In Knox County the reason for the death of the congregation seems to have been merely a desire to purchase more and cheaper land farther west. As was usually the case, however,

some of the families seem to have returned to the East.

The Fairfield County Amish congregation near North Berne likewise yielded to the call of cheaper land farther west. Fairfield lost to Champaign County, Ohio, and Johnson County, Iowa, so many families that the aged minister Zook eventually also moved away to spend his declining years in the well-established Amish Mennonite congregation in Holmes County, Ohio. A few families did not move soon enough to retain their interest in the Mennonite Church. Some of their descendants, now non-Mennonites, are still living in Fairfield County.

The story of the decline of Old Mennonite congregations in Ohio does not follow so simple a pattern as that of the Amish. The causes of dissolution are more varied and in some cases quite complex. A veritable epidemic closed the doors of at least eight of these churches between 1870 and 1900. Several had no services as early as 1885.

The Civil War and an annual German Evangelical camp meeting had sounded the death knell of a Fairfield County congregation as early as 1865, possibly earlier. Issues arising out of the draft and general support of the war to free the slaves seem to have furnished the immediate cause for the secession of scores of members. But the seeds of dissatisfaction in Mennonite ranks had already been sown by the pietistic teachings of the Albrechtsleute (Evangelicals) and the River Brethren. Both of these groups laid great stress on a "heart experience." More than one son or daughter of a Mennonite family separated himself from the Mennonite tradition of faith, obedience, and good works by a conversion experience at the Evangelical camp meeting or the River Brethren mourner's bench. The mode of baptism of the River Brethren and the Church of the Brethren also raised disturbing questions in the Mennonite mind. The often-repeated "Ya, du bist ein Menist, aber du bist kein Christ," made a proselyte of many a wavering Mennonite.

But economic considerations contributed also to the decline of this congregation. The digging of Ohio canals raised the price of produce, but the canals avoided the hills of Fairfield County and in order to profit from the increased prices farmers and millers were forced to transport their flour, grain, or potatoes twenty miles over the hills with four- or six-horse teams. Then too their forefathers had selected as the choicest land the well-drained, steep hillsides. Now cheaper land, level land, could be purchased farther west in areas pictured by the real estate dealer as literally cobwebbed by canals in the near future. This was the period when Fairfield County Mennonites drove to Allen County, Ohio, literally hewing a road through the primeval forest for a part of the way. Some of the more wealthy settled nearer home in Franklin County at Canal Winchester and Pickerington but the temptation to sell land at a high price and purchase cheaper uncleared land in Allen County was too

strong to resist. The congregations declined, the few remaining families became secularized, to borrow a word from Carl Boehr, and two more Mennonite congregations became extinct.

It must be admitted also that the usual unwillingness of certain nineteenth century Old Mennonite leaders to accommodate themselves to the changing pattern of church life and activity, including Christian education for youth and provision for expressional exercises, drove away the progressive young leadership of the Fairfield and Franklin County Mennonite congregations. This led to stagnation and alienated the young people. Those who remained in the community withdrew from church life altogether or were drafted for positions of honor and influence in other denominations.

The disintegration of the Fairfield and Franklin County Mennonite congregations furnishes the general pattern for the decline and extinction of the chain of Mennonite congregations across northern Ohio from Ashland to Bryan: emigration in search of cheaper land, a lack of proper indoctrination that made the Old Mennonite peculiarly susceptible to pietistic forms of religious teaching and experience, a reactionary leadership that attempted to preserve unity by a ruthless adherence to traditional forms of worship and the customs of the frontier or of European peasant life, and, finally, refusal of the young people to accept these forms and customs as valid and necessary in Christian experience. The result was an extinct church so soon as the older people and their traditions all had been laid away in the cemetery. All that then remained was to sell the plain little church building for secular uses and to build a fence around the cemetery with the proceeds. The fence usually lasted until a new generation forgot the pious fathers who reposed there.

This is the general pattern but there are interesting variations. The Ashland County Mennonites were a composite coming from five different backgrounds. First came the Lancaster County, Pennsylvania, Old Mennonite with a frontier culture already several generations old; second, Old Mennonite families filtered in from various other places in Pennsylvania; third, a decade after the Lancaster County settlers, came several families from the practically destitute Mennonites living high up in the mountains of the Bernese Oberland; fourth, a little later several poor families from one of the principalities of Hesse; and fifth, two ministers and their families and several other families from the rather cultured, partially secularized, if you will, Mennonite congregations in the Bavarian Palatinate.

With the exception of one of the ministers from the Palatinate, the group worshiped together peaceably for several years served by a minister from the Lancaster County families, a young Swiss immigrant ordained at an early age, a Somerset County Old Mennonite and one of the Palatines. The other Palatine minister soon withdrew and with a few friends and some German-speaking Lu-

theran and Evangelical neighbors attempted to found a union congregation and establish a German school. After several attempts over a period of years during which he preached occasionally both to his friends in Ashland County and to another group of Palatines in Cleveland, including the brewer, Leisy, he succeeded in establishing the Salem Church in Ashland County. But during several periods of discouragement, the Mennonite pastor had had his children catechized and possibly baptized by the Reformed minister from Wooster. His daughter was converted in a Presbyterian revival in Ashland. One of his sons became an Episcopalian minister.

Later both the Salem Church and the congregation in Cleveland affiliated with the General Conference of the Mennonite Church of North America. The decline and final dissolution of the congregation is a long and painful story but it can be summed up in a few phrases: internal dissension, failure to meet the demands for English Sunday school and preaching services, and the combined lure of cheaper land and more stable Mennonite congregations in Illinois and Iowa.

The few remaining descendants of the early members of the Salem Church joined with members of the practically extinct Old Mennonite Church, also a few Methodists, Presbyterians, Lutherans, and Reformed to organize what is now known as the Stone Lutheran Church. It is probably the only such congregation in America. It has a good Sunday school, excellent singing, and apparently, a fine spirit.

Meanwhile the Old Mennonite congregation in Ashland County, which eventually built two meetinghouses, fared no better than Salem. The Palatine minister moved to Iowa and lost his own and several other families in a vain effort to found a congregation in Mahaska County. The Swiss minister moved to Indiana. The Somerset County minister, after being ordained bishop, apparently became involved in an unfortunate land transaction and moved on cheaper land fifty miles farther west.

But the greatest blow to the congregation came as a result of revivals held in the community first by the United Brethren and then by the River Brethren. The Lancaster County minister united with the latter group. Two new ministers were ordained, one of the Hessian immigrants who seems to have been rather broad-minded but unable to preach English and one of the Swiss immigrants who was later ordained bishop. The latter was extremely conservative, refusing to depart a hair's breadth from the modes of worship and other customs brought from his poverty-stricken Swiss mountain home. Meanwhile partly as a result of dissatisfaction with the bishop's strict discipline and unbending attitude and partly to acquire more and cheaper land, scores of families moved to Elkhart County, Indiana, or to Mennonite settlements in Ohio counties farther west. The congregation in the northern part of the settlement dwindled away until

only the bishop's family was left. He had become a staunch supporter of Jacob Wisler during the Funk-Wisler controversy in Elkhart County, Indiana, in 1870. After the death of the bishop's wife, he and his children's families moved to the Wisler congregation in western Wayne County where one may still see the Sunday morning worship service conducted as it was over one hundred years, probably three hundred years, ago.

The other congregation in the southeastern part of the settlement also dwindled away under the German preaching of the more broad-minded Hessian minister. After his death a few surviving members made a brave effort to revive the congregation and then most of them united with the new congregation, the Stone Lutheran Church, mentioned above.

The next congregation west of Ashland was a widely scattered group spread over an area of approximately sixty square miles in western Richland and eastern Crawford counties. The western part of the congregation seems to have been extremely conservative and the eastern sufficiently broad-minded to hold their services in a meetinghouse erected as an interdenominational project. The difficulty with this congregation was that it was too small and too widely scattered to be a complete social unit. One of the Mennonite minister's daughters married a leading physician in the village. Other Mennonite young people also formed social and business ties in the community. Those who did not move to stronger Mennonite settlements farther west were swallowed up in the general stream of life around them.

This congregation is a good example of a group too weak to make an impact on the surrounding community and too small to form a compact, self-sustaining social, economic, and religious society.

Westward from this congregation approximately another fifty miles was a small congregation in northwestern Crawford and southeastern Seneca counties. Here again was a small widely scattered congregation not too well united. Some of the members engaged in business in the near-by village and later moved to Kitchener, Ontario, where some of their descendants are members of the M.B.C. Church. Even early in the history of the settlement some of the young people married German non-Mennonites. Although some of them retained their Mennonite membership to their death, their life partners kept their membership in their own denomination. The children of such marriages did not unite with the Mennonite Church. This made it easier for their Mennonite relatives to unite with the Reformed Church. The Church of the Brethren also proselyted a few of the members. Very few of the descendants of members of this congregation moved West. As already suggested, some moved to Canada. The minister and his wife thwarted the efforts of the more progressive Mennonite ministers of Ohio to revive the congregation. They followed Wisler in the Wisler-Funk schism in 1870 and after even the children of the

minister's second wife had united with the Reformed Church, the two aged people moved back to Mahoning County to live and worship with the Wisler congregation.

The Seneca County congregation is another example of a small group unable to meet the competing forces in the community especially when marriage ties invite association with non-Mennonite groups and when the leadership is unable and unwilling to furnish a sound, attractive social and religious life for the congregation.

Farther west, approximately another fifty miles, was the now extinct Wood County Mennonite congregation. Into this thriving congregation of farmers, cabinetmakers, carpenters, mechanics, and millers came a mysterious sickness that caused many of the families to move to Indiana or to Northern Michigan. But this was not the only cause of disintegration. The first settler's youngest son, a gifted young man, united with the German Baptist Church and became a good preacher. Several young men of the congregation married English-speaking Methodist girls, unable to speak German even when they were received into the Mennonite Church. A young man who lived near the Methodist Church and whose children had attended the Methodist Sunday school was ordained to the ministry and was encouraged by his friends to preach English. When criticism and opposition became too violent, he and several families of his friends and all of his wife's relatives, moved to Elkhart County, Indiana. Only four families were left. These held to Jacob Wisler and one of their number was ordained to the ministry. He preached for a few years, then moved to eastern Ohio to a Wisler congregation where he died.

Probably as large a number of the descendants of the Wood County congregation live in Elkhart County as of any other Mennonite congregation with the possible exception of Ashland County.

Poor health and sickness caused by unwholesome drinking water and a low-lying, mosquito-infested swampy terrain was a strong subsidiary cause for the death of the Wood County congregation. The primary cause was internal dissension between a group entrenched in a reactionary traditionalism and unwilling to bend to new demands and another group, perhaps unwisely militant in trying to force necessary and inevitable changes.

The last congregation to be considered in this study was Williams County. Here again the pattern differs from any of the others. Settlers met here from Lancaster County, Pennsylvania, from Ontario, Canada, from Medina County, and a family here and there which had drifted in from other Ohio counties farther east. On account of the Mennonite custom of uniting with the church after marriage, more than the usual number of families in this congregation were divided in church membership, several of the husbands holding membership in no denomination. This was an element of weakness.

But the primary cause for the decline of membership was the constant bickering about the most ordinary details of family life and economy. A minister was forced to paint the woodwork in his home because he used alternate poplar and walnut boards in the wainscoting. That was too fancy, too worldly. Discipline was so strict that even the bishop's wife sometimes pleaded with him not to be so hard on the young people. Young people refused to unite with the church. On one occasion after a young man who could not speak German was chosen by lot and ordained to the ministry, one of the members withdrew and never afterward entered the church. But the congregation was disappointed in English preaching because the young minister died of smallpox before he had preached his first sermon. One of the most promising young men of the congregation united with the Church of the Brethren and became a valued influential preacher. Others joined the United Brethren. Some have never allied themselves with any church but are highly respected members of the community.

After the Wisler-Funk controversy Wisler ordained the most reactionary of the ministers to the office of bishop. The latter, in spite of the pleas of his wife and family, kept the old order to the letter until his death. Then his widow and the one daughter who had united with the church moved to Elkhart County and united with the Yellow Creek Wisler congregation.

Goshen, Indiana.

A COMMUNICATION (Continued)

(Vol. VI, Collection D'Etudes . . . de L'Alsace) Strasbourg, Imprimerie Heitz & Cie., 1930. Can you tell me, please, where this book can be obtained?

Apparently driven out of Alsace, unable to return to Switzerland or make a new home in the Pfalz—is it not true that the number of Mennonites in that area was strictly limited?—Pennsylvania provided the answer which brings us to the second question listed at the start.

In both Montgomery and Lancaster counties, there were settlements of Mennonites prior to 1717. That in Montgomery was an outgrowth of Dutch-German settlement at Germantown many years before. That in Lancaster County was made in 1710 and a paper I read to the Lancaster County historical society in 1934—"New Light on Hans Herr and Martin Kendig"—relates some of the known facts about that settlement—there are still many questions to be answered, however.

Without discussing in detail the 1710 settlement, I would like to note that there is a tradition one of the 1710 settlers—Martin Kendig—returned to Europe to bring over the kindred of the half dozen families that had settled earlier and that is the romantic explanation of it. I have grave doubts that M. K. did so return that year, although it is possible that he did so in 1727.

However, another name is mentioned in connection with the 1717 decision to mi-

grate—Johann Rudolph Ochs—a Bern Swiss who resided in London. I wish I knew more about him. He printed a description of the New World which was circulated in Switzerland and years later was in correspondence with William Byrd of Virginia who was seeking Swiss settlers for lands he owned along the Roanoke. Do you know of any source material on Ochs? Anything in the Dutch records about the 1717 migration? Can you suggest from your experience in research abroad how best I could find out what is available?

And at Bern, are the charges for research in the archives reasonable? For instance, in the letter already cited by B.B., he says he wrote "some time ago to the Canton of Bern to have them show me the grace and privilege of receiving me with favor, or at least to grant me a passport so that I might return to the country" to get his family. Do you believe a specific request might uncover this letter?

I know I ask a great many questions and impose on your indulgence but your articles opened up a whole new field of possible source material for me in what has been an avocation these many years. Even though a non-Mennonite, I am deeply interested in this problem and hope someday to learn a great deal more than I do now.

Sincerely yours,

Martin H. Brackbill.

Life of Jacob B. Mensch, 1835-1912

My Great-Grandfather

RUTH LEDERACH

Jacob B. Mensch was born on April 24, 1835, in Berks County, Pennsylvania. On September 18, 1858, at the age of 23, he married Mary Bower. The wedding took place at Pottstown, Pennsylvania, and W. S. Strassburger officiated. On Feb. 18, 1860, their first son, John, was born. A second, Abraham, who was my grandfather, was born on February 26, 1863. A daughter, Barbara, was born on May 25, 1866.

In June 1867 he was chosen preacher for three churches, filling the vacancy of Minister Elias Landis. These churches were Skippack, Providence, and Worcester. As a preacher he held some very strict religious views. He looked askance at music in the church, and did not believe it a proper thing in the home. One time when guests were about to indulge in vocal and instrumental selections he courteously explained his views and then excused himself, adding he saw no objections to their enjoying it if they saw fit. Later, he altered his view slightly, for it is noted in his diary on January 27, 1894 that he received twelve hymn books and twelve Confessions of Faith for \$12.25 plus 90 cents freight from Deacon Jacob Godshall. And on April 8, 1894, it was decided that there would be hymn singing in the church, before the morning meetings, from the English hymn book.

On August 16, 1908 Warren Bean pronounced the benediction with outstretched hands. Immediately after the service Ja-

cob Mensch told him that to so pronounce the benediction was worldly and took the strength out of the words because worldly ministers did it. He also believed photography to be vanity.

Jacob Mensch was a very energetic man. He was quiet, determined, and kind. He was also a great friend of the tramp, having sheltered three hundred in twelve months. He housed them in a tenant house opposite his large farm house. After giving them supper he sent them there for the night, and in the morning gave them breakfast. His kind generosity would allow him never to accept work from them. One night some vagrants stole the beds, so he put iron bars over the windows and each night thereafter locked the doors.

During 1868 he visited Lancaster county, holding services, and he, his wife, and daughter visited Cumberland, Dauphin, and Lebanon counties. In 1869 accompanied by his wife, daughter, Joseph Gander, and Abraham Bechtel, he visited in Franklin county, Pennsylvania, and in Maryland. From 1869 to 1873 he made trips to Lancaster, Berks, Lebanon, and Dauphin counties, Pennsylvania. In 1873 he and Deacon John B. Tyson made a trip to Ohio, visiting in Wayne, Seneca, Medina, and Mahoning counties.

On September 9, 1889, he and Jacob Wismer left for a journey to the west. They arrived in Chicago on the eleventh and in Kansas City on the twelfth at 2:00 p.m. They then went to Newton, Kansas and visited in Harvey county and Peabody. After returning to Kansas City they proceeded to Garden City, Missouri, and Olathe, Kansas, back to Kansas City, and then to Saint Joseph, Missouri. They returned to Kansas and visited in Brown and Nemaha counties. Arriving in Nebraska, they visited Gage, Jefferson, Adam, York, and Butler counties. They then crossed the Missouri river to Iowa and the Sioux river into Dakota. There they visited in Turner and Hutchinson counties. Returning to McGregor, Iowa, they proceeded to Ogle, Stephenson, Dixon, and Whiteside counties, Morrison, Sterling, and Chicago, Illinois. On their homeward journey they visited in Elkhart, Indiana, Medina, Wayne, and Mahoning counties, Ohio, Lawrence and Butler counties, Pittsburgh, Johnstown, Somerset county, and Harrisburg, Pennsylvania. They arrived at Rahn's Station close to Skippack, on October 6, 1889, after having visited 139 places and 39 meetings.

On September 7, 1897, he and his wife took a trip through the western part of Pennsylvania and into Ohio and Canada. They returned on October 15, after having visited 118 places and 16 meetings.

On January 31, 1906 Mary Bower Mensch died at the age of 74. In 1909 Jacob Mensch sold his farm, a family possession, and on February 17, 1912 he died, being 77 years old.

Jacob Mensch is remembered for his library of exceedingly rare books, and the many records he kept. His library which he considered sacred and above price contained Bibles and Commentaries,

one to four hundred years old, and Almanacs for each year from 1750 to 1909. He also left many records, diaries, conference minutes, and letters. His conference minutes are of considerable value because until 1907 there was no official record kept of these proceedings. His, which date from 1880 to 1907, are the only known minutes; they are carefully and regularly kept.

He lived a fine Christian life and his testimony and zeal can still be appreciated.

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Book Review

Through Tribulation to Crown of Life: The Story of a Godly Grandmother. By Ethel Estella (Coopriders) Erb. Available from the author, 918 Lincoln, La Junta, Colo. Date not given. Pp. 48. \$.25.

In this interestingly presented story, Mrs. Allen Erb relates the chief events in the life of her grandmother, Susanna Heatwole-Brunk-Coopriders. The first chapter, eight pages, discusses "Why Christians Suffer," without any special reference to Grandmother Coopriders.

Chapter Two tells the story of "Grandmother's Early Life and History." She was born near Harrisonburg, Virginia, in 1839, and in 1859 married Henry G. Brunk. The Civil War brought many trials to the family. Mr. Brunk's conscience would no longer permit him to perform the non-combatant service which he had earlier accepted in the Confederate Army and so he became a deserter with a price on his head. For two and one half years, he lived in hiding among his friends and neighbors but finally with several others fled to Maryland.

Knowing the general whereabouts of her husband, Mrs. Brunk with her children set out to find him, experiencing a thrilling deliverance from the army along the way and finally miraculously locating him in Hagerstown. The story up to this point is told in considerable detail and thus makes a helpful contribution to the record of what happened to nonresistant people in the Civil War.

In Chapter Three the story rapidly passes over the flight out of Maryland, the years in Illinois, and the migration to Kansas. The Brunk family reached Marion Center, Kansas, October 13, 1873, but Mr. Brunk was sick when he arrived and in a short time he and three of his seven children died, victims of typhoid fever.

The closing chapter tells of "Reconstructed Families, Memories, and Last Days." The booklet closes with poems, "In Memory of My Sister, Susan Coopriders," by R. J. Heatwole and "Through Tribulation," by George R. Brunk, written in honor of his mother, the heroine of the story. A family chart shows the relationships of the Brunk and the Coopriders families.—Melvin Gingerich.